

Urgent Philippine Opportunities by Francis B. Sayre



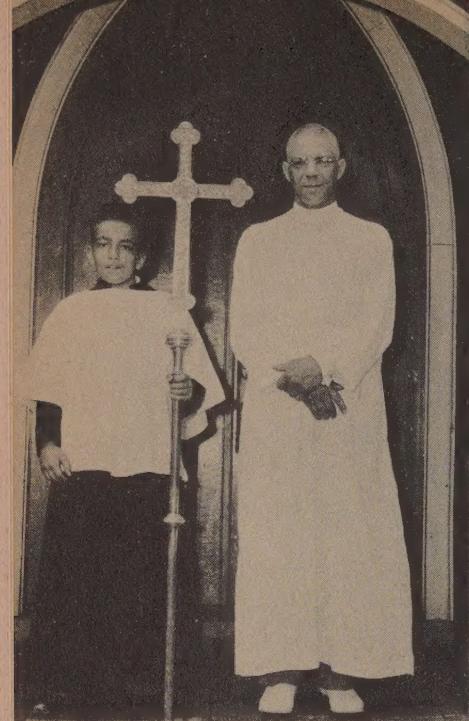
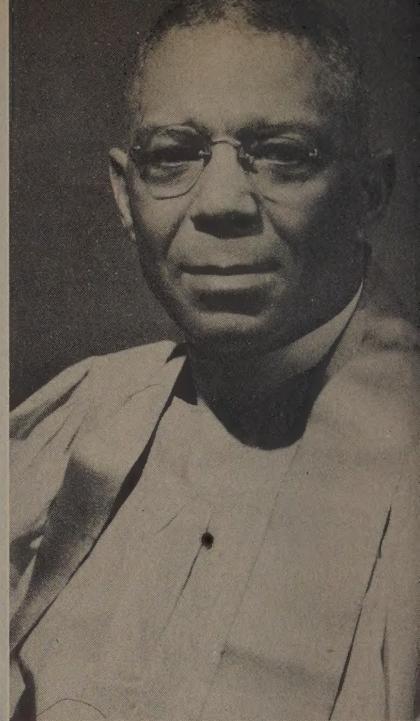
FORTH



MAY • 1945

Negro Bishop For Liberia

ON April 17, in the city of Norfolk, Virginia, where for ten years he was rector of Grace Church, an energetic Negro parish of more than three hundred communicants, the Rev. Bravid Washington Harris (*right*) was consecrated as the eighth Missionary Bishop of Liberia. He is the second Negro to lead the Church in Liberia, the first being Samuel D. Ferguson, Bishop from 1885 to 1916. Bishop Harris was educated in Church schools, St. Augustine's College, Raleigh, N. C., and the Bishop Payne Divinity School, Petersburg, Va.; served as a first lieutenant overseas in World War I; was Archdeacon of Negro Work in the Diocese of Southern Virginia; and at the time of his election, was Secretary for Negro Work of the National Council. Next month FORTH will present the story of his consecration.



Born in Warrenton, N. C., in 1896, Bravid W. Harris (*right*) went from St. Augustine's College, Raleigh, N. C., where he was commanding officer of the Student Military Corps, to active ser-

As rector of Grace Church, Norfolk, Va., (*below*) Mr. Harris played an active part in community affairs, serving as president of the board of the Norfolk Community Hospital, the only hos-



vice overseas during World War I. After the war he studied at Bishop Payne Divinity School (*front row, left*). Ordained in 1922, his first charge was All Saints' Church, Warrenton, N. C.

pital exclusively for Negroes in the city. On the Commission on Negro Work (*below*) he has been a leading influence in the recent accelerated pace of the Church's racial ministry.



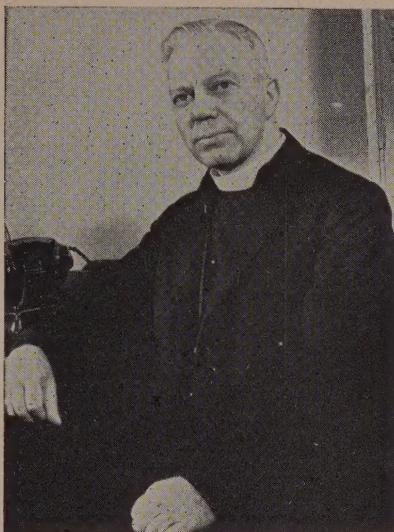
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THE RT. REV. G. K. A. BELL, Bishop of Chichester in the buzz-bombed southeastern corner of England, former Dean of Canterbury, biographer, historian, president of the Universal Christian Council on Life and Work, makes his first visit to America this month to participate in a meeting of the Provisional Committee of the World Council of Churches. The World Council of Churches was organized at Utrecht in 1938 as the central ecumenical body of non-Roman Christendom. Its membership includes eighty-five Christian bodies. While in America Bishop Bell will preach at the cathedrals in New York, Washington, D.C., San Francisco, and Los Angeles. Later he will visit Canada before returning to England in mid-June.

Boys Work for FORTH

FIVE boys in a Church school class of Trinity Church, Utica, N. Y., are responsible for the recent addition of its vestry to the 100% Vestry Honor Roll. During Lent they earned \$20, of which \$19.45 represented subscriptions to FORTH, and the sale of copies of the Lenten issue. Of the 45 subscriptions to FORTH, fourteen were for members of the vestry. Another recent addition to the Vestry Honor Roll is Emmanuel Church, Warrenton, N. C.

Every member of Calvary Church, Santa Cruz, Calif., is now receiving FORTH, as are all Church school teachers of Christ Church, Dallas, Texas. The Rev. Nelson M. Burroughs gives FORTH to all newly confirmed members of Christ Church, Cincinnati, O., in order to interest them at the very start, in the work of the whole Church.

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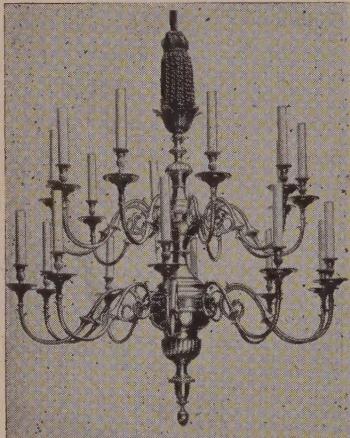
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Urgent Philippine Opportunities by Francis B. Sayre



FORTH



MAY - 1945

Acme
FORTH COVER. Manila, the Pearl of the Orient, after three years of enemy occupation is a tragic, desolate sight. What this ruin means to the material fabric of the Church in Manila is told graphically by the Rev. Clifford E. Barry Nobes on page 6. The forces of rebirth, however, are already at work and the importance of a strong, vital Church not only in Manila but in the whole Philippine archipelago, the gateway to the Orient, is suggested by the Hon. Francis B. Sayre on page 5.

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MAY

- 2 Consecration. The Rev. Conrad H. Gesner as Bishop Co-adjutor of South Dakota, in the Church of St. John the Evangelist, St. Paul, Minn.
- 4 Consecration. The Rev. Donald B. Aldrich as Bishop Co-adjutor of Michigan, in St. Paul's Cathedral, Detroit, Mich.
May Fellowship Day
- 6 Rogation Sunday
- 6-13 Christian Family Week
- 8 Consecration. The Rev. R. Heber Gooden as Missionary Bishop of Panama Canal Zone, in St. Paul's Cathedral, Los Angeles, Calif.
- 9 World Council of Churches. Meeting of Provisional Committee in New York (see page 1)

10 Ascension Day

20 Whitsunday

JUNE

Summer Conferences and
Work Camps

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FORTH

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1945

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FORTH, May, 1945. Vol. 110. No. 5. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. William E. Leidt, Editor. Publication office, 100 Liberty St., Utica, N. Y. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 10c a copy. \$1.00 a year. Postage to Canada and Newfoundland 25¢ extra. Foreign postage 50¢. Entered October 2, 1926, as second class matter at Utica, N.Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Change of address should be received by tenth of month preceding issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U.S.A.



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ALMIGHTY God, Lord of heaven and earth; We beseech thee to pour forth thy blessing upon this land,
and to give us a fruitful season; that we may evermore give thanks unto thee in thy holy Church.



AS its part in the educational program for Reconstruction and Advance, FORTH presents a special series of articles by distinguished Churchmen on the urgent necessity of a strong world-wide Church for a lasting and righteous peace. The first article in the series, printed on this page, by Francis B. Sayre, former High Commissioner of the Philippines and now Diplomatic Adviser to the UNRRA, will be followed next month by an article on urgent opportunities facing the Church in China by T. Z. Koo, vice-chairman of the World Student Christian Federation and Adviser to the Chinese Delegation at the San Francisco meeting of the United Nations.

In the years lying immediately ahead Christians ought to be the most active people on earth. For men and women all over the world now are coming to realize, as a result of two world-shattering wars, that unless we can learn to build the New World upon brotherhood, our civilization will be blown to bits.

Christianity is not merely a beautiful dream of the past. It is not a way of escape. It is an intensely practical way of life for here and now, for men and nations. Whether western civilization ultimately crashes into chaos and nothingness or whether it flowers into one of the greatest civilizations yet known to man depends inescapably upon whether pagan or Christian principles ultimately come to shape and dominate it.

With the liberation in the Philippines of thousands of Americans who have endured three years of agonizing imprisonment under the Japanese, revealing stories are coming to us of the loyalty and kindness shown them, often at risk of life, by Filipino civilians and guerrillas. Our memories go back over the days of fighting and bombing on Bataan and Corregidor, when Filipino and American soldiers fighting shoulder to shoulder shared with each other their last scraps of food, their last medicine, their last ammunition. Taken all in all, the experiences of the past three years in the Philippines have revealed a singularly steadfast and abiding friendship between two peoples of widely different race and culture, strengthened and deepened rather than broken by the unceasing efforts of the Japanese. Why? Because both peoples sought the same fundamental ideals of individual freedom and human brotherhood, which were what the Japanese

POSTWAR OPPORTUNITIES URGENT IN PHILIPPINES

By FRANCIS B. SAYRE, LL.D.

were out to destroy. And these ideals were implanted in Filipino hearts by the patient, untiring, self-effacing work of American pioneers and missionaries throughout the forty years of American rule. What happened under Japanese aggression was a magnificent vindication of America's effort, during the preceding generation, to emancipate rather than to exploit.

In the Far East, where the drama of history is now reaching a climax, some of the most important and challenging problems of the postwar world are emerging. America has the opportunity to play a great part. By the early granting of full and complete independence to the Philippines America will win a firm place for herself in the Asiatic world. She has proved herself free from imperialistic ambitions and practical in helping a subject people forward to independence by teaching modern ways of mass education, of public sanitation, of road building, of the art of self-government. Asia is ready to welcome American guidance and leadership. America today possesses an opportunity unique in human history for cementing the friendship of the peoples of our hemisphere with millions of Asiatics, at a time when the pendulum might easily swing the other way.

John Mackay once said that "our missionaries are the first ambassadors

of good will." That has been true in the Philippines, where following closely in the footsteps of our armies in 1898, came the missionaries. With unceasing devotion and patience they built schools, established hospitals, and set up churches, not only in Manila but in the remote regions where some of the most backward and underprivileged people lived. Much was due to the statesmanship and breadth of vision of Bishop Charles H. Brent. I have witnessed the fruit of this work and found it good.

But the work today is conceived in too slender proportions. It needs to be greatly extended. Our Church has lacked the means and has lacked the men to bring the vital meaning of Christ's love to the seventeen million Filipinos who dwell in the seven thousand islands of the archipelago. After the war the need will press with an insistence never felt before. With their newly won independence the Filipinos in the days ahead face a herculean task. They must rebuild their ruined cities, repair their roads and railways, reestablish their schools, reorganize their whole economy. But their spiritual need will be infinitely more important. They must rebuild their faith in mankind and in the goodness of God's world.

Now is the time for our Church to bring to them her very best.

A PILE of concrete rubble. Scorched tree stumps. Craters. Twisted structural steel. Blood-stained cartridge belts. Shattered pews. Innumerable decaying Japanese corpses. Over it all a slender steel girder miraculously supported by the remnants of a concrete wall on which is affixed a wrought-iron cross. That is all. That is what remains of the Cathedral of St. Mary and St. John, Manila. The new Church House next door to it is the same. Bishopsted remains recognizable as a house, but not a square inch of roof, scarcely a square yard of wall remains in place. The old frame house used as the rectory has entirely disappeared. Shellfire knocked it to pieces. Fire consumed the wreckage. Japanese snipers sought shelter behind the foundation walls. The walls were systematically shelled by our forces. Now there is nothing.

It is a discouraging sight. But everything on the south side of this city, where the Japanese garrison entrenched itself in vain, is gone. Naught remains but the dead and the rubble.

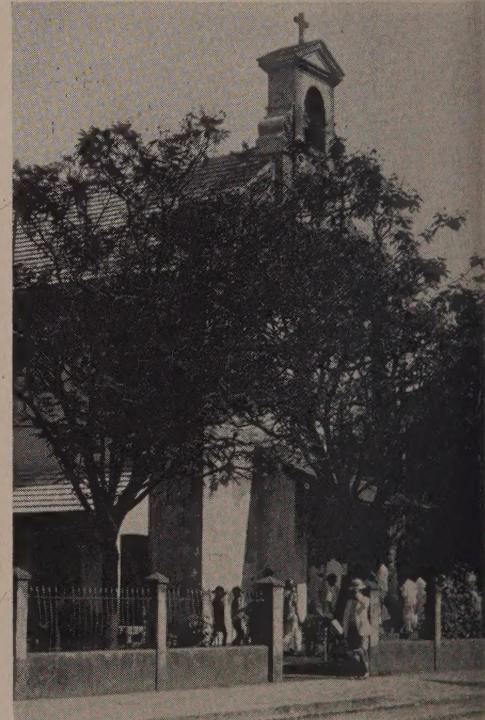
Church in Manila: A

By the Rev. CLIFFORD E. BARRY



International

In the fire in north Manila two Chinese churches, and presumably St. Stephen's School (above), went up in smoke. Building (left) gives idea of city's ruin. St. Luke's (below) is only Episcopal church still standing in city. Cathedral is gone.



Pile of Concrete Rubble

HOBES, All Saints' Mission, Bontoc.



St. Luke's Hospital, Manila (above), was rescued by Americans before Japanese had time to loot it in fast retreat. It has opened its doors to thousands of homeless and hungry refugees (below) whose homes lie in charred, unrecognizable rubble (right).



British Combine



which was insufficient to give them cover. The Taft Avenue building, formerly the home of the House of the Holy Child, and in later years used as a residence for some of the Manila workers, is ruined too. We on the north side of the Pasig River heard the shells whistling over our heads from positions still further north and knew that the south end of Manila was getting it. But until the fury of the battle subsided we had no means of learning whether our Cathedral Compound was in the midst of it. We then were told that the Japanese had breached the walls of practically all the concrete buildings in their area of Manila and placed mortars and guns in the apertures. Naturally General MacArthur's men turned their heavy guns against these buildings.

Many of the buildings might have escaped complete ruin but for the devilish will for demolition of the Japanese. They planted mines under strong buildings and when their men holding them had been killed or driven out

Continued on next page

Church In Manila--continued

they touched off these terrific charges of dynamite.

On the north side of town were our two Chinese churches and St. Luke's Hospital Compound. The day after our boys reached the city the Japanese set fire to as much of the city as they still held, other than Intramuros and the south districts where they had elected to make their stand. In the conflagration our Chinese churches went up in smoke. The newly built Chinese school, St. Stephen's, is adjacent to St. Luke's and fortunately, the fire was brought under control before it reached that neighborhood. But the newly built schoolhouse on the compound was destroyed by the Japanese for building materials at some period during their long occupancy of the city.

In still another respect were we fortunate. The Japanese military took over St. Luke's Hospital early in the war. While they allowed it to fall into a bad state of repair, they did not loot it. So unexpected was the arrival of the American vanguard that the Japanese had no time to demolish the hospital before they hastily retreated. In the huge fire, thousands of Filipinos and Chinese lost their homes. St. Luke's immediately threw open its doors and

for as long as it was necessary the homeless refugees found shelter in the hospital, in the homes of the staff members, in the church itself. St. Luke's Chapel remains standing intact. It is the only Episcopal house of worship remaining in Manila, and perhaps in the Islands.

We know that many of our churches are gone. In 1944 a Chinese told our Zamboanga people, then in concentration camp, that the Japanese were leveling the Zamboanga Hospital Compound for use as an airfield. Prior to that they had demolished the staff quarters and the Moro Settlement School. Since that time American bombers have made every Japanese airfield the target for incessant bombing, so we know that nothing remains standing in that southern city. Of Upi we have heard nothing except that the Japanese were garrisoned there.

The Mountain Province has not escaped. Even as I write the American Army is pushing north. Indubitably the Japanese will misuse the concrete buildings of the north as they did those of the south. Baguio has been under constant aerial bombardment for weeks. To expect to see the Church of the Resurrection, Easter School, or Brent

School again would be to entertain fond hopes. In 1942 the Japanese made Bontoc their regional headquarters. Before we had been transferred to the Baguio Concentration Camp, the process of wrecking our buildings had begun. The Japanese garrison found it too troublesome to walk a hundred yards to our wood pile. They preferred to rip all the woodwork out of our dormitories and use that for their fuel.

Sagada and Besao have been notorious through the war as centers of guerrilla resistance. No doubt our compounds there will be ruined. Balbalasang, as early as 1942, was a heap of charred wreckage, for the Japanese set the torch to our buildings there as soon as they arrived in the town, sparing only the old church building. By now it may be wrecked, however.

So nothing remains. Nothing? Yes, buildings are gone but the faithful people remain. Through three long years of enemy occupation, thousands of Filipinos, Igorots, Moros, Tiruray, and Chinese have remained steadfast in the faith and are today eager and ready to rebuild their Church on a firmer foundation than ever before. Eager and devoted as they are, however, they shall need much help, and look confidently to their fellow Churchmen in the United States.



COULD discover no trace of Holy Trinity Church," wrote Captain Robert C. Smith, S.S.J.E., Chaplain A. U. S., from Zamboanga in March. "Nothing whatsoever of Brent Hospital remains. The building was bombed so thoroughly

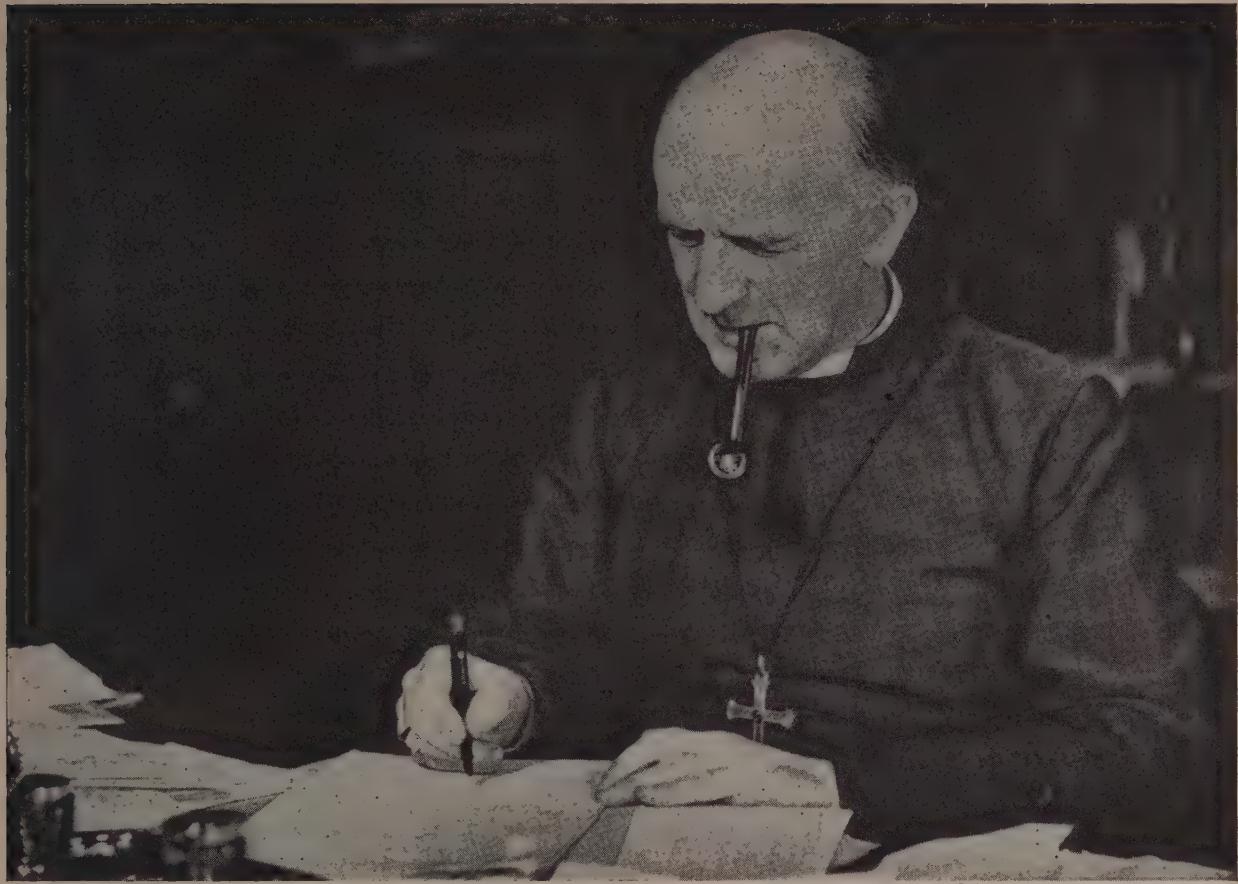
CHAPLAIN ON MINDANAO FINDS CHURCH RUINS

that only the concrete foundation pillars remain standing.

"The school was partially destroyed. American soldiers were cleaning up some of the debris and I suppose some unit of the Army will be quartered in it. The sign in front remains intact. At the side of the school I discovered a pile of material and in it a copy of The Book of Common Prayer and two copies of the old Hymnal.

"The building produced evidence that Japanese soldiers had been quartered there. Most of the furniture was gone, and broken phonographs, textbooks, and a piano were outside the school.

"In the ruins of the hospital I saw a small child's chair. Its emptiness, amid the rubble, seemed an invitation and challenge to us to begin again when this tragic war is over."



British Information Service

Dr. Fisher's pipe is his constant companion at work, at his desk, and wherever the occasion permits.

Dr. Fisher Valiantly Faces New Tasks

By the Rev. Charles B. Mortlock

GEORGE FRANCIS FISHER is, by the usual reckoning, the hundredth Archbishop of Canterbury, in a line which stretches back to St. Augustine, who arrived on the Kentish shore of England in the year 597. From that day to this the Primate of All England has had as his see city not London, but a small and sleepy city amid the hopfields and orchards of a county which is known as the Garden of England.

The new Archbishop will spend as much of his time as he possibly can at Canterbury, for he is a countryman born and bred, the son of a country clergyman. When six years ago, he came from Chester to be Bishop of London, he was as much at sea in a metropolis as the veriest country cousin up for a day. Though he has learned

AT AN IMPRESSIVE ceremony in Canterbury Cathedral on April 19, Dr. Fisher was enthroned as Archbishop of Canterbury. The Bishop of Massachusetts flew to London to participate in the service as the representative of the Episcopal Church. After the enthronement, Bishop Sherrill left for the Continent to visit chaplains and men in the European theater and, as Bishop-in-charge of the American Churches in Europe, to visit such of those churches as he could. Accompanying Bishop Sherrill to Canterbury was the President of the Federal Council, Bishop G. Bromley Oxnam.

his way about London, he has not begun to be a Londoner.

None the less, he will have to live most of his days in London, in the

ancient Thamesside Palace of Lambeth, which has been the town house and administrative headquarters of the Archbishops of Canterbury since the end of the twelfth century. As it happens, Lambeth Palace suffered severely in the London blitz. Seven German bombs fell upon and about it, with the result that the chapel has gone and the great reception rooms are without floors or roofs. From the river the venerable towers and walls look as ever they did, but some are shells only. Archbishop Temple and his wife contrived a small set of apartments partly out of what had been the servants' quarters, but they have not even one spare bedroom.

It is not surprising then that Dr. Fisher and his wife (with a sister who keeps house for them) should decide to

Continued on next page



The Fishers and their sons always have been great companions.

Faces New Tasks--continued

make their family home in a much more homely abode by the west end of Canterbury Cathedral, which, though a comparatively recent possession of the Archbishops, is called the Old Palace. This will be the home to which the Archbishop's six sons (all over six feet in height) will come home when they have leave. One of them was awarded the Military Cross.

There is nothing in the least aloof, and not the smallest suspicion of conscious dignity about the Archbishop. He is hail-fellow-well-met with everybody who comes his way. Some people would like him to stand on dignity a bit more. They have not got used to an Archbishop who, whenever the occasion permits, or can be stretched to permit, pulls out a briar pipe and a much-worn tobacco pouch. He is certainly the first Archbishop who has driven his own baby motorcar about the London streets. On the other hand, there is no mistaking the commanding authority and innate dignity of the Archbishop when the occasion so calls.

He gave a foretaste of that quality when, in the last illness of Archbishop Temple, he was deputed by an impressive legal instrument to preside over the Convocation of Canterbury, sacred synod of the province. Members whispered then that he was of primatial timber. Within a day or two of his being confirmed in the office of Archbishop, he presided over the Church Assembly. The mastery of intricate procedure which he displayed was no surprise to those who had already had

experience of his conduct of public business. His firm grasp of complex matters had marked him out while Bishop of London, as a man of unsurpassed business capacity. Quite lately in the Church Assembly he has piloted through all its stages a legislative measure, of which he was the main author, whose purpose is such a postwar reorganization of the parishes of England as had not been dreamt of for a thousand years. So persuasive was Dr. Fisher in his advocacy of some of the highly controversial clauses of this forty-eight-page measure, that again and again he converted strong hostility into acquiescence.

Dr. Fisher's career has been largely bound up with the Church Assembly, for he made the first impact on the Church when, soon after he had been appointed Bishop of Chester, he made his maiden speech in the House. At an earlier session, the Assembly, in pursuance of a carefully considered policy, had decided on closing the Chester Training College for school teachers. The matter was closed—at least so everybody thought. But they reckoned without the new Bishop of Chester, who in the recently vacated post of Headmaster of Repton School, had taken no public part in Church affairs. Down to the Assembly came the unknown Bishop and to such effect did he state the case for retention of the Training College in his diocese, that he compelled the Assembly to do what it had never done before or has done since and rescind its former decision.



British Combine Photos
Archbishop's keen humor finds expression in talks with RAF.

The Church from that moment became aware of Geoffrey Fisher. Though he never at any time made the least effort to keep in the public or ecclesiastical eye, he was marked for high advancement. Thus it was that the knowledgeable ones, when Dr. Wrennington Ingram announced his intention to retire from the Bishopric of London, turned their eyes Chesterwards. In London he had little chance of getting to know his immensely populous diocese intimately, for he had to tackle a vast amount of administrative work while his three suffragans carried on the main part of the pastoral duty in day-to-day relations with the parochial clergy and their problems. No man, they say, is a hero to his valet, but Geoffrey, Bishop of London, was a hero to his suffragans. None knew him better, none admired him more.

Now as Archbishop of Canterbury, Dr. Fisher ranks next after the Royal Family. He takes precedence before the Lord Chancellor and the whole House of Lords. He has the power of granting degrees in Divinity, Law, Letters, Music, and Medicine, and in almost innumerable ways occupies a position unparalleled. But his wife remains plain Mrs. Fisher. While her husband is at the head of the table of precedence, her place is with every other "Mrs." Mrs. Fisher, however, has the gift of leadership and public speaking, so another new note may be sounded at Lambeth.

Despite his conspicuous powers, Dr. Fisher is a man of genuine humility; a true man of God, with a God-given sense of humor and justice. He told the

Continued on page 28

Children Go To Church On the Air

We take you now to Grace Church, Manchester, for the Church school," says the announcer over New Hampshire's Station WFEA every Sunday morning at nine thirty. Forty-two children in isolated areas are now enrolled as invisible members of the Radio Church School and enter into the living worship of the Church as they sit around their home radios, where crosses and lighted candles create an atmosphere of reverence.

Most of the children have been enrolled by the bicycle evangelism of the Rev. L. Bradford Young and members of the Young People's Fellowship. The New Hampshire Council of Religious Education recommends the radio school to all children who cannot attend an actual school, and members of other communions are now joining in the growing fellowship of the Radio Church School.



Eleven-year-old Richard Owen (*above*) of Manchester, N.H., uses his spare time making crosses and candlesticks which he donates to members of the Radio Church School. The Rev. L. Bradford Young, rector of Grace Church, Manchester, and his helpers (*left, below*) deliver lesson material, hymnals, prayer books, and crosses to isolated families (*right*) so that children may properly follow Radio Church School service.





One attraction at Kemper Hall anniversary was student fashion show (*above*) of undergraduate styles from hoop skirts to today's "careful casuals" worn by mail carriers (*below*). Genteel



Girls of Kemper Turn Back History's Pages

By SISTER MARY AMBROSE, C.S.M.

THE seventy-fifth anniversary of Kemper Hall, long under the care of the Sisters of St. Mary, is of especial interest this year, when Churchmen are observing the centennial of the restoration of the religious life in the Anglican Communion. FORTH will present the story of the contribution of religious orders to the missionary life of the Church in an early issue.

ONE Saturday afternoon not so long ago there was an unusual stir in the front hall of the Governor Durkee Mansion which is now the senior hall of Kemper Hall. One rubbed one's eyes and looked again—the pages of history were turning back twenty, thirty, fifty, even seventy-five years, to the beginning of the school; for there coming down the staircase were the former students in hoop skirts, bustles, Gibson girl hats; bloomer girls, the horrors of the late twenties, and last of all, the attractive blue uniform of today. Who were, or rather, are these girls of Kemper and why the name? One is wearing a badge that reads: "Jackson Kemper our first Missionary Bishop, consecrated September 25, 1835," with the letters D M A of Y S C under his picture. That badge was



and charming was dress of 1871 (above). Instead of bicycles, young ladies of 1865 drove carriage for mail (below). Today's students (right) uphold same ideals as their grandmothers.



issued in 1868 "for children who had been enlisted in the Domestic Missionary Army of the Young Soldiers of Christ." By 1868, a year after its founding, it numbered 28,670 soldiers.

Yes, this Kemper Hall was named for Jackson Kemper, our first Missionary Bishop, and on May twenty-fourth, the date of his death, it will be celebrating its seventy-fifth anniversary this year. Strangely enough the school began ninety years ago, when, according to the records, "the Rector, Wardens and Vestrymen of St. Matthew's Church and other Kenosha citizens" took out a charter for Kenosha Female Seminary in February, 1855. It was not until 1865, however, that the school opened with five teachers and fourteen pupils.

Thence it proceeded on a rather un-

certain career until on June 21, 1870, when Bishop Armitage addressed the Diocesan Council: "I plead for a monument to our venerated Bishop, and trust that this Council will not separate until it is provided. But let it not be of marble, for that would crumble and decay before we would have him forgotten in the Church Militant. Let it not be of marble, which can bear only our inscriptions and have no new fresh voice to those who come after us. Let us make it a living thing—our message to generations after us, to tell each one that he was a holy man and that we loved and reverenced him. Let his name be precious in the hearts and memories of hundreds and thousands in the years to come, by being associated with the bright springtime of their lives. Let us give him a voice that being dead

he may yet speak, as he has spoken to us, in the dear tones of our Holy Church, and in words which alone are better than hers, to soul after soul of the wives and mothers of the land. I cannot overstate the importance of preserving and establishing on a permanent basis, the school which bears his name. It must be forever Kemper Hall, and we must make it worthy of its name. Let it be written of this Council that it provided for his lasting remembrance—that his name shall ever live, and bless the Diocese and the Church to which his toils and prayers were given." Later we read of "a visit to the East, not merely to raise means for its outfit and endowment, but to secure its recognition by the whole Church as its monument to its first Missionary Bishop."

Continued on page 23



Heber Gooden at six. He was born March 22, 1910, in rectory of St. Luke's, Long Beach, Calif., to the Robert Burton Goodens. His father is now Suffragan of Los Angeles.



As Dean of Holy Trinity Cathedral, Havana, in 1939, Mr. Gooden took a great interest in young people's activities.



As soon as he was old enough, Heber became a pupil and member of choir at Harvard School for Boys, Los Angeles. His father was headma

Bishop's Son to be

ON May 8 in St. Paul's Cathedral, Los Angeles, Reginald Heber Gooden, formerly Dean of Holy Trinity Cathedral, Havana, Cuba, will be consecrated third Missionary Bishop of the Panama Canal Zone. He succeeds the late Rt. Rev. Harry Beal, D.D., who died suddenly November 21, 1944 (see FORTH, January, p. 32).

The Bishop-elect and his predecessor were friends of long standing, there being several memorable occasions in the lives of each which formed a strong and sympathetic link between them. Bishop Beal, one-time Dean of the Havana cathedral, was Dean of the Los Angeles cathedral when he took part in the ordination to the diaconate of Heber Gooden in 1934. When, in 1937, Dean Beal was consecrated



The Gooden Family: The Rev. R. B. Gooden, Jr. (*left*), of San Pedro, California; Bishop Gooden, and the Bishop-elect, whose sons stand extreme left and right.



As a cadet of sixteen, he held
medals as gymnast, sprinter.



Stanford University, Berkeley Divinity School, and
University of Madrid prepared Mr. Gooden for a

ministry to Spanish-speaking people. First charge
was growing St. Paul's Church, Camaguey, Cuba.

Canal Zone Bishop

Missionary Bishop of the Panama Canal Zone, Heber Gooden's father,
the Rt. Rev. Robert Burton Gooden, Suffragan of Los Angeles, took
part in the service, as he now will in that of his son.

The thirty-five-year-old son of Bishop Robert Burton Gooden will
be the second bishop to have his father take part in his consecration.
The first was William Appleton Lawrence, present Bishop of Western
Massachusetts, whose father, the Rt. Rev. William Lawrence, Bishop
of Massachusetts, 1893-1927, participated in his consecration in 1937.

The Bishop-elect has spent his entire ministry in Latin America,
and is peculiarly sympathetic with the aspirations and problems of our
Good Neighbors to the South.



Mr. Heber who baptized Reginald, Jr., in Camaguey, will
have his father as one of his consecrators when he becomes
Missionary Bishop of the Panama Canal Zone on May 8.



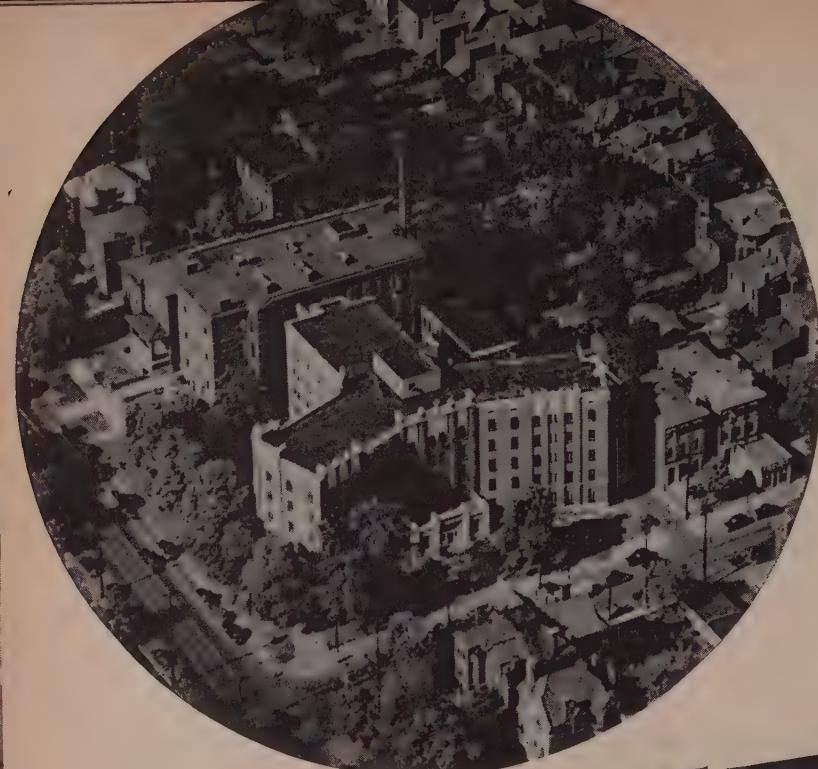
Mr. Gooden (right) agreed to be "clerk of course"
at the Christmas party and Field Day for British Colony children, Havana.



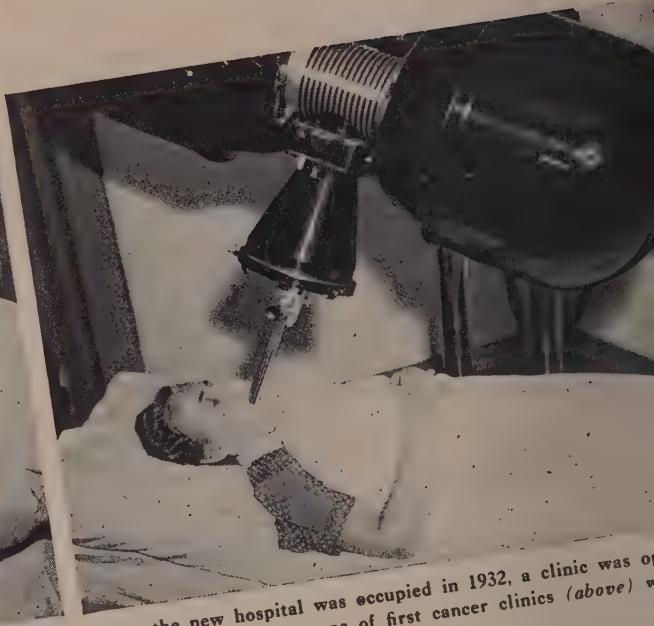
The Goodens met in Camaguey where the former Elena Fernandez de
Mendia taught Church school. Hiram (left) is five; Reginald seven.

PIONEER FOR

SINCE its founding in 1932, Norton Hospital has served the community. Its open door policy, its cancer clinic, has given expert medical care to thousands. Besides devoting much of its time to research, it has been a leader in the latest medical developments, including the plasma blood bank, training of nurses, and the new psychiatric service.



Norton nurses are proud of bouncing health of Lashley quadruplets whose arrival was high light in history of School of Nursing, organized in 1885.



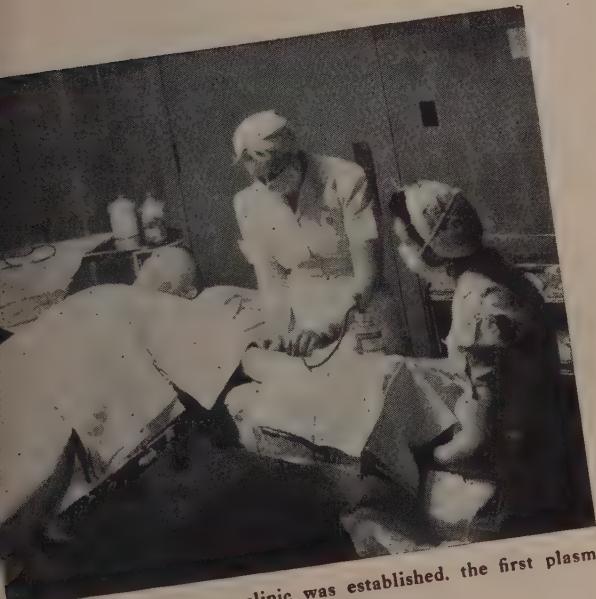
After the new hospital was occupied in 1932, a clinic was opened for the poor. It was here one of first cancer clinics (above) was established.

Chaplain R. D. Bonacker directs program for spiritual care. Daily services are held in chapel and a portable altar takes the sacraments to bedridden patients.



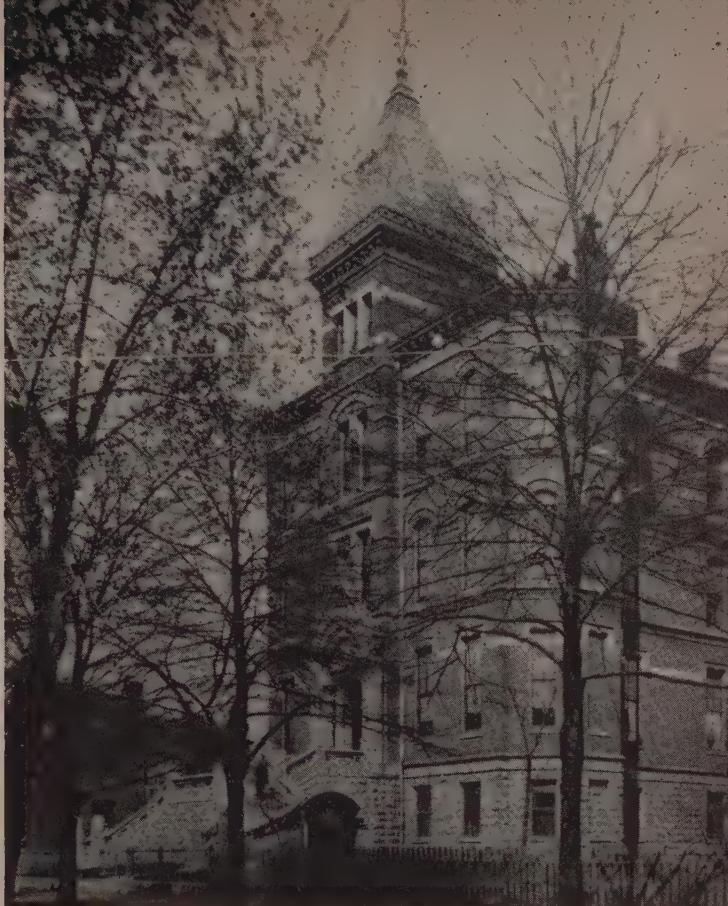
BETTER HEALTH

John N. Norton Memorial Infirmary, on the front line in service to policy, maintained through the thousands of underprivileged. Committed to charity work, Norton has trends, such as its cancer clinic, Nurses Aides and dietitians, and a Louisville private hospital.



Soon after the cancer clinic was established, the first plasma blood bank was started, prior to the war.

From its beginning, Norton Infirmary has been closely identified with St. Paul's Church. Its graduates, benefiting by the close association with the Church's healing ministry, have made outstanding records.



In 1875 Louisville's need for a hospital was recognized by girls of St. Paul's Church, who raised funds, enabling cornerstone to be laid in 1882. Infirmary (above), opened in 1886, has been a leader in nursing education (below), pioneering in extending the course to three years.





Official U. S. Marine Corps Photo

The Rev. Noah K. Cho, of St. Luke's Korean Mission, Honolulu, was virtual mayor of native community during invasion of Saipan.

Even the Marines Were Impressed

By 2nd LT. JIM G. LUCAS, U. S. M. C.

THE REV. NOAH K. CHO hit the beach at Saipan on D-Day plus one, last June 15. There had been some doubt that the skinny little Korean Vicar would make it down the swaying cargo net—a doubt he wholeheartedly shared himself. Anglican Churchmen were never trained in climbing into boats. But he made it.

As his boat pulled up at Charan Kanoa, Jap artillery and mortar shells splashed in the water behind him. One exploded nearby as he stepped ashore.

He dived behind a wrecked tank.

Still under fire, the Vicar edged his way toward the civilian internment camp. There he found eleven prisoners—six Koreans, four Japs, and one native Chamorro—pinned down by an enemy barrage. He forgot his own terror and went to work.

"Do not fear Americans," he told them in their native tongue. "We shall feed you, clothe you, and bind your wounds. We are your friends. We want to make you free."

The frightened Koreans stared at the little man strolling around, oblivious to danger. His talk was strange. They had heard nothing like it from the Japs.

A Korean approached timidly. "You speak our fathers' tongue," he said. "Where do you come from?"

"From Korea," said the Vicar.

"But your friends—we heard they will do us much harm!"

"These men are also your friends," answered the Vicar.

Mr. Cho sensed that they believed him. And he was glad, for winning their confidence was his job in the invasion of the Marianas. One of three American Koreans invited by Admiral Nimitz to accompany the Second and Fourth Marine Divisions, the Vicar was well qualified for his work. A native of Korea, he was the son of a Korean army sergeant and grandson of a colonel. For the past fourteen of his forty-seven years he had been vicar at St. Luke's Korean Mission in Honolulu. Just nineteen days before his landing he had said goodbye to his parishioners.

There was plenty for him to do on Saipan. In the earlier Gilbert and Marshalls campaigns, thousands of Koreans had died with the Japs because marines could not tell friend from foe in atoll warfare. Japs sneaked into American lines posing as Koreans only to kill marines who accepted their surrender. Saipan was expected to be a longer campaign, with a greater opportunity to deal with Koreans as a group.

Four Freedoms Are Unknown

Saipan's Koreans slaved for the Japs. They knew nothing of the Four Freedoms. They heard nothing of the Cairo Conference, where Allied leaders pledged to reestablish a Free Korea. Nor would they have believed it if they had known. For decades, Koreans everywhere under the enemy's heel had been forbidden to speak their own language, to read newspapers, to attend school, or to worship God.

On the morning of his second day there, a Jap mortar shell exploded in the prison compound. Mr. Cho reached the wounded before the smoke cleared. He helped carry them to medical shelters. Later, he helped bury the dead.

Sick, starving Koreans flowed into the prison compounds daily. Soon there were hundreds, most of them workers for the Imperial Japanese Navy on Saipan. Terror showed in their eyes and in their cringing attitude, for they were sure the Americans would maim and kill them.

To ease their fear, Mr. Cho lived inside the barbed-wire enclosures. He sat with Koreans in their shelters. He cooked for them, ate with them, talked

to them about the homeland.

Such kindness had its effect. Hundreds of eager men, women, and children followed the Vicar wherever he went. Movement itself became a problem.

Even the marines were impressed by Noah Cho.

One night a Jap plane slipped through the carrier screen. It began strafing the beaches, but was shot down. From the Koreans' compound came a bedlam of sound. Men, women, and children shrieked their excitement, pounding on pots and pans, clapping their hands and screaming. They made more noise than the marines. Only the nearby Japs were glum. It was a great event. Korean slaves had dared insult the enemy, and they relished the experience.

Mr. Cho taught his people to laugh and sing. Slyly he secured a Jap phonograph and three silk kimonos. Every night he donned the gaudy robes. Then, playing the Jap records, he danced grotesquely inside the wreckage of a Jap building nearby. Koreans slapped their sides with glee.

Taking the phonograph into the compound, he played native records while Korean girls sang. Soon they began a community song fest. When marines finally knocked out all Jap resistance on Saipan, the Koreans celebrated their liberation by singing until dawn.

Along with entertainment, the Vicar

Sharp contrast to unchurched Saipanese are young Koreans of Mr. Cho's mission.



ministered to their hopes, told them of the American plan for them to go back to their homeland.

They began coming to him with stories of Koreans hiding in mountain caves, afraid to surrender. With marines stalking beside him, Mr. Cho started out to find the caves. He found Koreans huddling together, as many as thirty in holes that could not easily hold six. He spoke calmly to them, in their language. Hungry and sick people straggled out, and accompanied the Vicar back to camp.

Mayor of Prison Family

Some of his people died in the compounds. The Vicar said Korean burial services over each grave. Babies were born, and he baptized them. He was virtual mayor of that little prison community in the midst of battle.

Mr. Cho always took care of other people and their problems, but someone else had to look after him. As the Vicar's bodyguard, Pfc. Waldo Leroy Baker, 22, former star halfback on the Van Wert (Ohio) high school football team, stayed at his side for fifty-three days. They lived together in the compound. The Vicar taught him how to eat with chopsticks. Seeing the devotion of the American fighter and American Korean priest was a heartening experience for those who had been Jap slaves.

The Vicar's "personal saviour," as he called him, was Cpl. William L. Sanders, a former bus driver for the Memphis Street Railway Company. Sanders assumed the role of guardian, dug the Vicar's foxholes and warmed his C and K rations. Because Mr. Cho had left home without a razor and only one change of clothing, Sanders provided the gear and insisted that he shave.

Resembles Fu Manchu

"I guess I just naturally was drawn to such a friendly, lovable guy from the start," Sanders explained. Grinning, he added, "And besides, he was beginning to look like a movie version of Dr. Fu Manchu."

Baker and Sanders like to tell of Noah Cho's bravery under fire. There was that Sunday morning early in July, for example, when Jap machine-

Continued on page 30



Servicemen weekending in Baltimore find a place to sleep and a good breakfast Sunday morning in dormitory run by Memorial Episcopal Church and a Presbyterian Church.

Churches Unite As Hosts to Visiting GIs

THE sign on the door read:

BEN F. WYLAND

Liaison Chaplain

BALTIMORE COUNCIL OF CHURCHES

The young British seaman hesitated, read the sign and knocked. A cheery voice yelled for him to come in. The British sailor had heard that the Rev. Mr. Wyland was a veritable Santa Claus the year 'round to ships that were sailing from this seventh port of the country—Baltimore. He said: "In a half hour my ship is sailing for Russia. We have no literature, no games, no recreational facilities of any sort. The captain is waiting for me to come back and I hope you are going to help us out." In a very little while they were on their way back to the ship in Ben Wyland's car, loaded down with checkers, dominoes, chess, ping-pong, four usable victrolas and a supply of the very best records, a great many small Testaments, popular magazines, innumerable pamphlets published by the Churches for this purpose.

This story could be repeated at least a hundred times, for Mr. Wyland has been on the job as executive of the Department of the Ministry of the Church to Service Men of the Maryland-Delaware Council of Churches for the past four and a half years. It is through this coöperative effort that a great deal of very effective work has been done for the men and women in the service. Only recently, at the booth run by the Council, strategically located on the porch of Old St. Paul's Church, the one hundred thousandth serviceman registered for a free bed and free breakfast. He was John K. Roosa of the Coast Guard, until recently soloist in the choir of the Church of the Incarnation, New York. This service is supplied to men and women of the service on Saturday night only. The beds are located in parish houses of a great many different Churches, and the breakfast on Sunday morning is supplied by the people of these Churches. The equipment has been supplied in a variety of ways. The Red Cross has been most generous, but the burden rests solidly upon the participating parishes and the administration is carried out largely through the efforts of the Liaison Chaplain.

In the early days of the war, Baltimore was the center of a large number of highly populous training centers with well over fifty thousand men in at-

tendance. Many of them stayed in the same place month after month. They came to town, picked their favorite service center and came back week after week. As the Churches met responsibility, more seemed to be required. Mr. Wyland was busy at his task of encouraging Church after Church to increase the facilities. The Episcopalians, the Lutherans, the Presbyterians, and the Unitarians all opened service centers. The Episcopalians opened theirs for the weekend, in two of the churches. The Lutherans and the Presbyterians kept theirs open all the time. The Unitarians had theirs open in the evening, except on the weekend, when they were open for twelve hours on Saturday and Sunday. Thousands of boys trooped through, to dance with the carefully chosen hostesses and to eat at the snack bar.

The picture changed. The tempo of troops going overseas was lifted to a high peak. The men were here today and gone tomorrow. They came to town in droves but only for a few hours and a last look at the familiar scenes of an American city. They wandered up and down the streets. They did not know about service centers. It seemed difficult to get the information to them. The four or five information booths here and there with volunteer attendants did not suffice. Saturday afternoon and evening found the town literally overrun with boys standing listlessly on the street, not knowing which way to go. Mr. Wyland bought some arm bands with red, white, and blue colors and informed all who cared to look, that these men "welcomed" servicemen, through the Council of Churches. They were enlisted from men's organizations: from the Brotherhood of St. Andrew, from Bible classes, from boards of deacons, from vestries, and men's clubs in Churches. They stuffed their pockets with printed information about the location of dormitories and dances and "open houses," all run by the Churches. They patrolled the streets, especially in those questionable neighborhoods to which soldiers are apt to gravitate when they drift with the tide. In this way many a boy was directed to entertainment and companionship that was healthy and conducive to his spiritual benefit.

Baltimore Churchmen rejoice at the success of their co-operative effort.



Booths (*above*) of the Baltimore Council of Churches distribute cards giving location of clubs, dormitories. Grace and St. Peter's Church provides dormitory facilities and breakfast for women (*below, right*); St. James' has similar program for Negro men. Church hospitality centers (*below, left*) have served more than 100,000 meals to visiting GIs.



THIS is a story of Baltimore, Maryland, of a united ministry to servicemen. Its success is credited to the ability of fourteen communions to face a common problem together.

BY THE REV. RICHARD H. BAKER

Rector, Church of the Redeemer, Baltimore
President, Baltimore Council of Churches

Great Composers of Religious Music

DO YOU KNOW THEIR PLACE OF BIRTH?



1. Johannes Brahms



2. Charles Gounod



3. Franz Schubert



4. Franz Liszt

This is the last of three pictorial quizzes on great composers of religious music. Please turn to page 29 for answers.

Girls of Kemper

Continued from page 13

It may seem ironic to some that a boarding school should become the memorial to one who abhorred boarding schools. Not on second thought, however, especially when one views the history of Kemper Hall through its seventy-five years of existence. There one reads in its past and sees in its present the term "boarding school" redeeming itself by its spirit of health and joy.

An early catalog says, "Physical training is intended to be a specialty of the school . . . to promote archery, croquet and other suitable games." What a far cry it seems from the horse and buggy and the sedate young lady who drove for the mail, to the gay young thing on a bicycle making a dash for it now; or the bloomer girls with those voluminous horrors that were covered with long full pleated skirts "if the rector were to attend the games"; or the military drill uniforms of the pre-World War I era to the brief, smart, unhampering, blue hockey uniforms of today. The croquet of other years has given way to the field hockey of today and the young miss of the present seems quite unlike her grandmother of the bustle. Yet fundamentally they are alike, and the ideals of Kemper Hall are the same now as then. "The purpose is to educate intelligent, accomplished, earnest Christian women."

Intelligent and accomplished.

The courses of study under sympathetic and understanding teachers have changed through the years to keep pace with the changing world, yet the fundamental factors of sympathy and understanding are still paramount. As Kemper Hall graduates go on to college they are well equipped and ready to take active and leading parts in various fields of endeavor. Yet, the emphasis is, and always has been, on the education of Christian women. First, through the training in Scripture classes under the guidance of the Sisters of St. Mary who took charge of the school in 1878, then through the lovely chapel with its daily services and the small chapel for private prayers. These chapels have been a real and constant source of help and strength in the lives of the students at Kemper Hall. There is nothing artificial or forced in the

spiritual response to the urge to pray and worship. It comes as a spontaneous answer to the inner need. Anyone who has really become a Kemper girl will surely be quick to acknowledge and give thanks for this source of strength and blessing.

From the founding of the Domestic Missionary Army of the Young Soldiers of Christ till today, youth has witnessed to the vigor and zeal of our first Missionary Bishop, Jackson Kemper.

Volunteers Aid Mission

THE little mission congregation of St. Peter's, Seward, Alaska, (FORTH, February, p. 18) is renovating and equipping the church basement for a guild hall and classrooms for the Church school. A new heating plant is to be installed before work, done entirely by the volunteer services of the men of the parish, will be started on the walls and ceiling.

GOOD NEWS! A NEW BOOK BY

C. S. LEWIS

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"Men who can write readable books about religion are almost as rare as saints. One such rarity is Clive Staples Lewis," says *Time Magazine*. In his latest book, the author of the best-selling *Screwtape Letters* explains mysteries such as the Trinity and the Incarnation, and makes theology comprehensible to the common man. Here are a lucid, inimitable style, clear and satisfying reasoning, and deep religious fervor. To be published May 8. \$1.00



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THE PROBLEM OF PAIN	\$1.50
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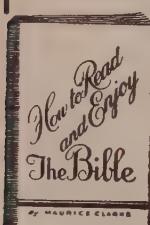
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CHURCHMEN in the NEWS

VIRGINIA Crocheron Gildersleeve, Dean of Barnard College, New York, has just had one of the most interesting times of her interesting life, as the only American woman delegate to the San Francisco Conference (see FORTH, April, p. 10). Her participation came as fitting recognition of her place of leadership in the educational life of the nation.

"We are not going to decide what is to happen to Germany, the war criminals, or the boundaries in Europe, but we, with our comrades from across the sea, are going to put our minds to drafting a charter which will be a step forward to the new world order," said Miss Gildersleeve before her departure for San Francisco. "We do not expect the millennium to dawn. What we discuss has to be reported back to the governments separately because of their constitutions. I am sure it will be a great step forward to the day when there will be peace, security, and human welfare in the world."

Dean Gildersleeve, a native New Yorker, graduate of Brearley School, Barnard College, and Columbia University, is active in national affairs and is at present chairman of the Advisory Council to the Women's Reserve of the Navy.



Virginia C. Gildersleeve, distinguished educator, is only American woman delegate to San Francisco Conference.

Most of her work outside Barnard and Columbia has, however, been in international relations. She is a member of the Commission to Study the Organization of the Peace, the Committee on International Education and Cultural Relations of the American Council on Education, a trustee of the Institute of International Education, and a consultant to the Women's Action Committee for Victory and Lasting Peace. In 1943, she visited Great Britain as a guest of the Information Ministry.

As a leader of education for women, Miss Gildersleeve has been instrumental in creating a broad exchange of ideas among undergraduates by providing scholarships for girls from all over the world, and by instituting an extensive program of American Studies for undergraduates. She is now president of the Board of Trustees of the American College for Girls, at Istanbul, and president of Reed Hall, Inc., a residence for university women in Paris. She has twice been president of the International Federation of University Women.

Miss Gildersleeve, who awes timorous freshmen by the intensity of her personality, has a warm smile for all, and her addresses to the student body are both sympathetic and stimulating.

CHURCHMEN--continued

particularly when she talks about vocations for women. Her readings of the Lesson during special services at St. Paul's Chapel, Columbia University, of which she is a communicant, are delivered with the vitality and insight which characterizes all she undertakes.

Honored by Liberia

WHEN Harvey S. Firestone, Jr., was a senior at Princeton University, his classmates named him "the man most likely to succeed." As a young man his personal ambition was fanned by his friendship with Henry Ford, Thomas Edison, and John Burroughs whom his father and he joined on camping trips. Today Mr. Firestone, president of the Firestone Tire and Rubber Co. and chairman of the Presiding Bishop's Committee on Laymen's Work, chairman of Church Men of Ohio, trustee of the Diocese of Ohio, and a member of the National Committee of Washington Cathedral, has received the Order of the Star of Africa for "invaluable service" to the Republic of Liberia by developing its rubber resources and aiding its social and economic developments.

Mr. Firestone's interest in Liberia goes back to 1925 when he organized the Firestone Plantation Co., Ltd., and launched the million-acre rubber plantation. Missionaries work in close association with Firestone employees and are welcome at all times on the big plantation.

Mr. Firestone spent the years of World War I at Asheville School, in North Carolina, where he was manager of the basketball team, editor of the school paper and coxswain of the crew; and at Princeton where he was business manager of the *Daily Princetonian* and a member of the Triangle Club.

Two years following his graduation from college, Mr. Firestone became vice-president and manager of the Firestone Steel Products Co. In this position, which he held until 1926, he directed the activities of one of the world's largest rim plants, increasing its output four times.

Since the establishment of the Liberian plantation, Mr. Firestone has been in active charge of that develop-

Harvey S. Firestone, Jr., tire manufacturer, is chairman of the Presiding Bishop's Committee on Laymen's Work.

ment as well as other projects of the parent company. In 1933 he attended the meetings of the Committee of Liberia of the League of Nations in Geneva and London, aiding in the development of a plan of assistance for Liberia which was approved by the Council of the League of Nations.

The Presiding Bishop's Committee on Laymen's Work, of which Mr. Firestone is chairman, is sponsoring The Living People radio program (FORTH, February, p. 21), which was heard on many stations during Lent. At a re-

Continued on page 30



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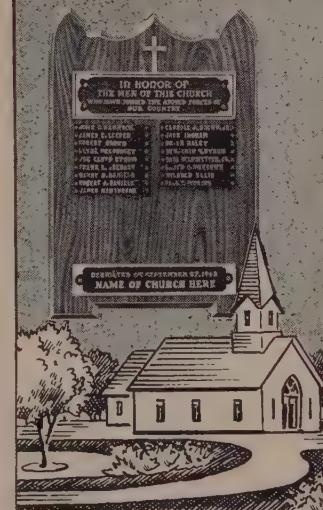
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Take Your Place at the Peace Table

EVERY individual American may make his contribution to the peace if he will but exercise his power. This is the thesis in *Take Your Place at the Peace Table* by Edward L. Bernays (New York, Gerent Press, 1945. \$1). Mr. Bernays was at the Paris Peace Conference with the United States Committee on Public Information. Since that time he has made a profession of solving public relations problems. The results of his twenty-five years' experience are set forth in this one compact volume.

The Dumbarton Oaks Proposals, the Crimea Charter, and the San Francisco Conference must be translated into action that will guarantee enduring world peace. This means public opinion must be mobilized to support a world security organization. How the

individual may help to do this is clearly set down step by step. Techniques are outlined for organizing the community, State, or nation. How to use such tools as publications, radio, motion pictures, talks, and mail are described. Not the least valuable feature is the appendix containing a summary of American peace making and an excellent list of books, pamphlets, organizations, and other source materials.

Early in the book Mr. Bernays says, "In the last war, America failed to play her proper peace role because the people had so little voice in preliminary discussions. In the present war, unless men and women outside of government discuss peace plans openly and intelligently, and then step forward to take their place at the peace table, the future will bring new failures." He succeeds in offering a most adequate guide to all who are concerned to see that the coming peace does not fail.

The great majority need some guidance and information on which to base an opinion. An outstanding and major contribution to the thinking that is being done on the problems of world organization is made by Sumner Welles in *The Time for Decision* (New York, Harpers, 1944. \$3).

Mr. Welles, a former Under Secretary of State, writes in an outspoken, clear, and realistic way from a background of nearly thirty years of diplomatic experience. His book is divided into three main parts.

In a historical section he deals with American foreign policy between the wars, emphasizing the changing reactions of the United States Government to what was happening in Europe. This includes an account of his mission to Rome, Berlin, Paris, and London in 1940 at the request of President Roosevelt.

Then follows an enthusiastic ac-

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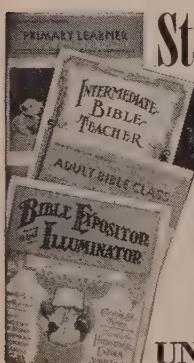
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count of the good neighbor policy, suggestions concerning the Near East, Japan, and Russia.

The most controversial questions are his proposals as to what to do with Germany and his outline for a world organization. These should be studied in relation to Dumbarton Oaks.

Further help for the layman comes from Mr. Welles as editor of *An Intelligent American's Guide to the Peace* (New York, Dryden Press, 1945, \$3.75). Here in condensed form for more than eighty countries of the world, is a clear, objective and factual statement of the land, the people, the national economy, the history between 1914-1944 and the "stakes in the peace." The book includes a series of excellent maps. The result, a highly valuable reference book of the world today.

Another contribution to the education of American opinion is made in *The Great Decision* by James T. Shotwell (New York, Macmillan, 1944. \$3). Professor Shotwell has long been a leader in the American peace movement. This volume is something of a summary of his views. Divided into two parts, the first, under the heading, The War and Its Liquidation, argues that war must be done away with or democracy and liberty will not remain. The advance of science makes all wars total and preparation for war will have to be total. This leaves little room for a democratic way of life. Dr. Shotwell is well aware of the obstacles in the way of peace. His experience as a member of the House Commission in World War I gives him a knowledge that is unique.

In the second part of his book, *Fundamentals of the Organization of Lasting Peace*, he outlines a blueprint for world order. His proposals are not unlike the old League of Nations with certain additions and revisions.

For the pamphlet reader there is no better guide than Vera Micheles Dean, the Research Director of the Foreign Policy Association. She is the author of the latest Headline Book, *After Victory*, (New York, Foreign Policy Association, 1945. 25 cents). Mrs. Dean states that a world security organization is "everybody's business." She then discusses the Dumbarton Oaks Proposals and answers many of the questions covering the important is-

sues raised in regard to world organization. The text is well illustrated with diagrams and cartoons and special mention should be made of the excellent chart of the organization proposed at Dumbarton Oaks.

Other Headline Books that offer background reading are *The Struggle for World Order* by Vera M. Dean, *Mainsprings of World Politics* by Brooks Emeny, *On the Threshold of World Order* by Vera M. Dean and A. Peace That Pays by Thomas P. Brodsway.

Mrs. Dean is one of the thirteen experts who contributed to the Merrick Lectures of 1944. Her subject was Problems of the Small States in the Postwar World. The symposium included Francis B. Sayre on Rebuilding a Wartorn World and T. A. Bisson on The Treatment of a Defeated Japan. These lectures are published under the title *The Postwar World* (Nashville, Abingdon - Cokesbury Press, 1945. \$2).—A.E.H.

READERS of FORTH who can beg or borrow a copy of *The Saturday Evening Post* for April 7 will want to read "The Church Was Already There" by Henry P. Van Dusen.

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Faces New Tasks

Continued from page 10

Church Assembly on the first day he met the House as Archbishop, that his great predecessor, William Temple, had set the compass for the Church of England, and he would be content to steer on that bearing. There was no false modesty in his belief that he was utterly inadequate to succeed William Temple. To friends who congratulated him on his appointment, he said: "I make no comment on the task to which I am called; you will understand well enough what is in my heart. The words constantly on my lips are 'Lord, do with me what thou wilt; and have mercy.'"

Armenian Chaplain

AN example of the work accomplished by the Good Friday Offering is seen in the recent appointment of the Very Rev. Vardapet Shenorhk Kaloustian, in charge of the Armenian Church of Sourb Sarkis, as chaplain of Armenians in London. Mr. Kaloustian is a graduate of St. James' Theological Seminary in Jerusalem where he studied under the Rev. C. T. Bridge- man, until recently the American chaplain maintained there by the Good Friday Offering. Mr. Kaloustian's predecessor at the London church is also a graduate of the Armenian seminary in Jerusalem, and is now prelate of all Armenians in the United States, except those in California, who have a bishop of their own.

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—John E. Woodrow

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At St. Andrew's Mission, Mayaguez, Puerto Rico, a Service of Lights marked entrance of candidates into the Girls' Friendly Society. The Rev. Lorenzo Alvarez, (*extreme right*), priest-in-charge, and Bishop Charles F. Boynton, (*center*), stand in the patio with the congregation after the procession.

GREAT COMPOSERS

Answers to Quiz on Page 22

- 1. Johannes Brahms, born 1833 at Hamburg, GERMANY, died 1897 at Vienna. He wrote several hymns, motets, and sacred choruses. Best known religious work: *German Requiem*.
- 2. Charles Gounod, born 1818 at Paris, FRANCE, died 1893 at Saint-Cloud. He wrote three masses, many hymns and motets. Best known religious work: *Ave Maria* (Bach-Gounod).
- 3. Franz Schubert, born 1797 at Vienna, AUSTRIA, died 1828 at Vienna. He wrote 6 masses, 4 Kyries, 2 Stabat Maters and many other religious works. Best known religious work: *A-Sharp Major Mass*.
- 4. Franz Liszt, born 1811 at Raiding, HUNGARY, died 1866 at Bayreuth. He wrote several masses, 2 oratorios, many hymns and cantatas. Best known religious work: *Christus Oratorio*.

THE Rev. Frederick H. Arterton, executive secretary of the National Council's Division of Youth, resigns June 1, to become rector of All Saints' Church, Belmont, Mass.

Mr. Arterton, first executive in the Youth Division, was called from St. Andrew's, Ludlow, Mass., to fill the newly created position in 1939, after having established a fine record for work among youth.

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By G. Ashton Oldham, Bishop of Albany

HISTORY AND DEVELOPMENT OF MUSIC IN THE AMERICAN CHURCH

By Edward N. West, Canon Sacrist, Cathedral of St. John the Divine

THE FOUNDING OF THE SISTERHOOD OF ST. MARY

By Sister Mary Theodora, C.S.M.

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Marines Impressed

Continued from page 19

gun fire pinned the Vicar down on Marpi Point. He crouched in his fox-hole for several hours. Then he made a dash for it, bullets kicking the dirt around his feet. Infuriated, Sanders returned to the area three days later and killed six Jap snipers.

When the Fourth Division moved to Tinian, Mr. Cho stayed to receive the Koreans brought back across the channel. Then, on August 1, Lieut.-Col. Gooderham L. McCormick told him that his work was done. As he went to say goodby to the Koreans, Sanders and Baker tagged along.

"It almost broke his heart to leave them," Baker said later. "He told them to be good, and respect the Americans. Then he told them he was leaving. I've never seen anything like it. As he went out the gate, they pressed against it, wailing and sobbing. One grabbed his hand, kissed it, and cried:

"'You have saved our lives. Do not go.'

"'No,' said the Vicar, 'the American marines saved you. Always remember that.'"

Shortly after the campaign ended, Colonel McCormick wrote a letter to Mr. Cho, complimenting him on his splendid work. In reply, the Vicar said, "I have had a little experience on Saipan . . . so please kindly accept my special duty for another operation."

Somewhere in the Fourth Marine Division's sector, meanwhile, is Corporal Sanders—still digging foxholes, warming C and K rations, and hunting Japs. Every now and then he chuckles as he thinks of the little Vicar. Whenever any of his buddies ask him how he liked Mr. Cho, Sanders' eyes light up and he says proudly:

"Like him? Why—I taught him to be a marine!"

Even the Marines Were Impressed is copyright 1945 by the New York Tribune, Inc., and is printed here through the courtesy of *This Week Magazine*.

COMING SOON: The Future of Missionary Effort in Japan by the Rev. Kenneth L. A. Viall, S.S.J.E.

Churchmen in the News

Continued from page 25

cent Committee meeting, Mr. Firestone declared that the first objective of every parish men's group should be to meet the needs of the returning veteran. The Committee has prepared two programs to assist parish groups in the fulfillment of that objective. The Committee's program for the year includes sponsoring the annual Men's Corporate Communion, special services for men on October 21, enlisting men to serve as lay readers, and the establishment of parish committees and visiting teams.

Mr. Firestone, who is married and has four children, lives in Akron, Ohio, where he attends St. Paul's Church.

●
Fifty Years. The Church of the Redeemer, Merrick, Long Island, recently honored its Senior Warden on the completion of fifty years as vestryman and treasurer of the parish. He is Richard Peabody Kent, Assistant Treasurer of the National Council.

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Bishop W. Bertrand Stevens, D.D., raises his hand in blessing at dedication of a second diocesan chapel trailer, during the Jubilee Convention of the Diocese of Los Angeles. It was presented by St. Christopher's Guild for work among the isolated.

Confirmation Delayed

THE irrepressible Newton Liu is heard from again. He is one of the Chinese Church's most picturesque and heroic clergy. When a bomb destroyed his school in Changsha he apologized because the confirmation scheduled that day in the adjoining church had to be delayed for two hours. When Changsha was finally taken by the Japanese Mr. Liu did all he could to help others get away, sent his family off, and barely escaped with his life. He was not heard from for some weeks but has emerged unharmed. His train, at that disordered time, was six days going a few hundred miles.

He writes of the trip, "The scorching sun, filthy environment, cholera and lack of water were hardships to many

and all. But I enjoyed the trip pretty much. I read three books, including a dictionary on philosophy and a book on Northwest China. I had the pleasure to lead chapel with the passengers and occasionally some preaching to others."

"WHAT impressed me most on my early trips," writes the Bishop of Accra about a distant part of his field on the West Africa coast, "was that nobody seemed to want us or our religion. They had their own gods, their own customs. They had no desire to change. That was only eighteen years ago. Now I find a church in twenty-six of their villages. You have to share in their worship to realize what a wonderful thing has happened."

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COLONEL Luther D. Miller has returned from the bedlam of Manila to become United States Army Chief of Chaplains, succeeding Maj. Gen. William R. Arnold.

Chaplain Miller, a regular Army chaplain for twenty-six years, went overseas in September, 1942, with the First Army Corps, serving in Australia. In May, 1943, he became Chaplain for the Sixth Army and followed its heroic trail into the jungles of New Guinea and later to the Philippines.

Among the many posts where he served was the American Barracks in Tientsin, where a son, now serving as an interpreter in China, was born. He also has held posts at Schofield Barracks, Hawaiian Islands, and Fort Sam Houston, Texas.

Born in Leesburg, Pa., Chaplain Miller graduated from the Chicago Theological Seminary in 1917, and entered the Army in 1918. He graduated from Chaplain's School, Fort Knox, Ky., in 1922. He was ordained to the diaconate in 1931, and the following year to the priesthood.



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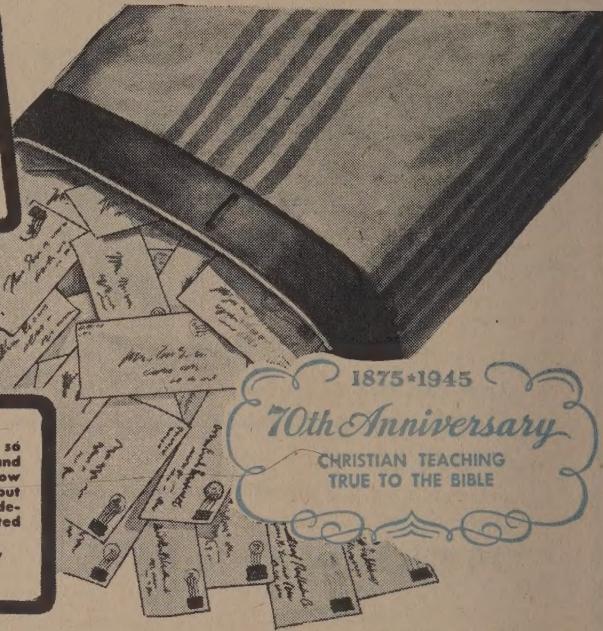
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